6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

produced that unpleasant setting of the teeth which belongs to him in common with the whole of his race. The gums being tender, and the beef tough and leathery, the teeth acquired an outward projection unpleasant to behold, and, what was still worse, they seemed to become separated from each other, till they appeared as isolated fangs. It was noticeable also that his gums were of a very dark blue colour. Neither of these characteristics, however, were any disad-

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SAB SURVIVORS AND SAB CHILDREN.

vantage to the young Masai, as in his country to be hideous is to be beautiful.

As a boy Moran—for such we may call him for convenience' sake—was pleasing in the extreme—when his mouth was shut. He was the very ideal of an imp, and for diabolical versatility would doubtless have made an admirable page, such as were so much in vogue in former times. At a very early age Moran broke away from his mother's apron-strings, and with miniature bow and arrow sped the happy hours in their play. As he had no lions to kill, he only roused his mother's laughter if he turned up encrusted with filth. He

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

was not even put through the horrors of the tub. Sometimes, however, his mother, in a fit of affection, and imbued with the belief that some day he would make a name for himself as a smasher of skulls and a lifter of cattle, would make up an unctuous and odoriferous composition of grease and clay, and anoint him therewith till he shone forth with a splendour dear to the Masai heart. On these occasions he would strut forth with all the pride proper to a small boy who has just had a suit of new clothes.

And so life went on, and he was promoted to the rank of a boy proper. He was provided with a real bow and arrow. A square piece of sheep-skin was tied over the left shoulder, leaving the legs quite bare. He now began to cultivate, not a moustache, but his ear-lobes; that is to say, he took means to stretch them out till they would almost touch his shoulder, and he could nearly put his fist through the distended portion. This is done by first putting a slender stick through the lobe, and gradually replacing it by a bigger, till a piece of ivory six inches long can be inserted lengthwise.

Our hero now looked longingly forward to the day when he should be a warrior; but meanwhile he must employ himself herding the goats and sheep. This was his first occupation. He had by this time acquired some notion of the geography of the country around, as his parents had not been stationary, having been compelled to move about from place to place according to the pasturage. The donkeys on these occasions conveyed their household gods, though his mother had to carry nearly as much, and build the hut after. He had also to accompany his parents in moving up from the plains to the highlands in the dry season and vice versâ in the wet season. Beyond these studies in practical geography his education proceeded in a very irregular fashion. He learned something of the mystery of the universe by hearing his elders continually howl out prayers by the hour together to some unseen Being called Ngái (God, or the heavens). He heard also that the place of Ngái was among the eternal snows of Kilimanjaro, or that the thunders of Donyo Ngái (an active volcanic mountain) were His voice.

It is very pleasing to think of Mowa at this period reclining under a bush or standing watchfully over his flock with one foot brought up to his knee and supported by his bow, trying to penetrate the great problem as to the where, whence, and whither of life. We can imagine him appeal-

12: Fox G-5 (1925-1930) 1930 FL12 Masai FL12
Kenya

are ready for one night's occupation. Text-fig. 3 shows its ground plan. It takes two to three hours to build. If it is to be occupied for some time the walls and roof are strengthened and the hides are gradually replaced by cow-dung plastered on a backing of *Leleshou* leaves or other suitable vegetable material. The whole, including the calf pen, is enclosed and roofed with cow-dung plaster. A small hole (*E-Luoye*) is usually made at the top of the wall above the fire-wood store to let out some of the smoke. The beds (*En-Dobash* or *E-Rust*) are made of hides put on top of poles placed close together and raised about a foot from the ground. Text-fig. 4 shows the ground plan of a finished hut. 342 352

Grass tufts on the floor are just left to dry up and get trampled out of existence. Repairs are done by the women of the house, and consist in filling up cracks with wet cow-dung. Fleas, bugs and rats are uncommon in Masai huts. Dried puff-balls and dry cow-dung are sometimes burnt as an insectifuge. The young people are not infested with body lice; but these abound on the aged, taking refuge in bead necklaces and other ornaments. 342 [356] [151] 515

When the people move on the village is usually left to fall into ruins, but it may be reoccupied later if desired, and if it has not yet fallen beyond repair. 361

[P. 466 is blank]

18: Merker--179 G-5 (1895-ca.1908) 1910 F112 Masai F112

/135 cont./

XVI.

000 Clothing and adornment. -- Cloth materials. -- Leather dressing. -- The individual articles of clothing. -- "Beautifying" the body, head hair, beard, body hair. -- The hair style of the warriors. -- Painting of the face and body. -- Caustic and incised decorative scars. -- Teeth. -- Fingernails.

291 179 [439] Cloth materials, such as the caravans from the coast engaged in the ivory trade in the Masai steppes take along trade goods, have not yet ever really succeeded in being adopted among the Masai.

For the trade this is, of course, regrettable, but for one who comes into frequent, daily contact with the people it is really fortunate, for there is scarcely an uglier and more repulsive sight than a native decked out as completely as possible in European clothing, especially if one sees him thus amidst his fellow tribesmen in their traditional garb exactly suitable for them. Not only is the eye offended, however, but also the nose and further many another. One should merely consider that the people have never learned how to manage with such clothing and that generations will pass before its use has to a certain extent become part of their flesh and blood. [296] /136/ A cleansing of the things therefore does not occur and likewise the regular drawing off and on. The native hangs on his body whatever he gets and keeps it on until it falls off by itself, so to • [515] [147] speak. Naturally he always stinks and as a rule also harbors all kinds of vermin. One day I met with a European caravan a Masai youth whose former master had departed some six weeks previously and, upon leaving, had given him a pair of shoes. The boy told me quite innocently that he had put the shoes on at the time and had never removed them since! The people of the caravan, European and Colored, confirmed this statement. Such aesthetic aberrations are very rare exceptions among the Masai, however. Every sensible person disdains bedecking himself with such trash, and that boy would also /III. 43 appears here/ come to his senses again when the shoes were in shreds. From then on I always saw him only in Masai dress.

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757 [164] [515] With toothache (eńg ga ol alai) one bites on a very hot residuum of fat with the aching tooth. Pieces of twigs of o'remit (Salvadora persica L.) and ol abalasas (Dodonaea viscosa L.) chewed to resemble a brush at one end serve as toothbrushes.

[562] For rheumatic pains in the muscles one makes use of massage, which is practiced by the women, or one makes poultices with the pulp of the pulverized root of o'remit (Salvadora persica), which [593] also finds use otherwise as a "mustard plaster." Married men have [385] themselves massages by their wives to get rid of pains in the leg muscles after long marches, whereas the warriors scorn this help as unmanly. Furthermore one administers a root decoction, preferably mixed with a broth from steer meat, of o'rarait (Cissus rotundifolia [Forsk.] Vahl.) or of ol iogíóno (Pentas zanzibarica [Kl.] Vtke.), or also a decoction of the wood of ol gonjéi (Rhamnus prinoides l'Herit.). For rheumatic pains in the back one drinks a root decoction, sweetened with honey, of ol asasia l os subertai (Osyris tenuifolia Engl.). To cure articular rheumatism a root decoction of ol ogíno (Boerhavia diffusa L.) is administered. Besides these remedies, those that are regarded as diaphoretic, especially the above-mentioned ol amboschi (Momordica cardiospermoides Kl.) and eńg aitetoijai kete (Aneilema Johnstonii K. Sch.), are also given.

276 [926] Other than for curative purposes the warriors regularly, and, to be sure, for the entire duration of their membership in the warrior standing, take various nerve /185/ stimulants. These are taken especially on war expeditions and, even more, during the meat feasts forming the preparation for these. One of the most popular stimulants is the bark of the frequently mentioned ol mokotan (Albizzia anthelmintica). One pounds a piece of bark bast the size of two hand-palms with a club and then lets it steep for a few minutes in still hot meat broth. The other stimulants are: ol dinjai or os sogurtuti (Cissus quadrangularis); an arm-long piece is cut up and boiled in water. The extract is taken mixed with goat-meat broth. Equally strong in effect is the root of ol ońorua (?). One takes a piece of root three centimeters thick and approximately ten centimeters long, chops it twice, and cooks it with beef broth. The decoction smells disgusting.